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ADDRESS,
DELIVERED BEFORE THE
PROVINCIAL GRAND ROYAL ARCH CHAP-
TER OF
UPPER CANADA,

At York, on the 8th July, 1823,

BY THE REV. AND MOST EXCELLENT
WM. SMART, G. H. P.

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AN ADDRESS, &c.

COMPANIONS,

THE Annual period for assembling the *Provincial Grand Royal Arch Chapter*, having elapsed by mistake, is the reason for my calling you together at this unusual, though I hope not inconvenient season of the year. Besides the incident alluded to, the Council expected to have been able to have laid before you some interesting information from the *Supreme Grand Royal Arch Chapter of England*. It is with regret I have to state that this information has not arrived.

I cannot however meet you on the present occasion without congratulating the companions present, as well as the members of the Craft generally, on the auspicious prospects of our institution in the Province.

The connection formed, and completed by the exertions of the *Right Worshipful the Provincial Grand Master*, and the able administration of the Deputy Provincial Grand Master, in procuring the subordinate Lodges acknowledged by the *United Grand Lodge of England*, is a circumstance peculiarly favourable to the interests of Free Masonry, as it has not only already procured for the Lodges a high degree of countenance and respectability, but bids fair to raise our Ancient and venerable institution to that eminence among the various modern institutions of the present age of benevolence, and which have been so singularly blessed by Divine Providence in diffusing the light of truth, and ameliorating the afflicted condition of the human family. Assembled as we now are, surrounding this sacred altar, and linked in the bonds of fraternal love, what fervour of devotion—what sentiments of gratitude should rise to the Divine Author of our being! for filling our cup with the richness of His goodness. And what a glow of sacred charity should be excited in our

bosoms for the thousands of our fellow men, who have no light to guide them in their inquiries after the Deity, but the feeble and glimmering light of nature, and who for the want of the *True Light*, are "sitting in the darkness and shadow of death." O yes! how truly affecting is the thought, that while we are worshipping Jehovah, the true God, millions of intelligent and immortal beings are at this moment paying their orisons to the stars!—that whilst we feel all the kind charities of brotherly love, and enlightened humanity, they are sunk in ignorance, depravity and guilt, slaughtering on the altars of their imaginary deities, their countrymen, their nearest relations, and dearest friends!—That while we are Free, and enjoying the blessings of civil order, and domestic happiness and peace, they endure all the wretchedness of anarchy, blood and war, often torn from the bosoms of their family, removed in chains from their native shore, and sold in foreign lands as captives and slaves!—That while the light of Heaven illuminates our souls with the rays of celestial hope, and immortal joy beyond the grave, they have no distinct conceptions of the world to come, and are under the most fatal delusion. To them, all beyond the grave is impenetrable darkness, and must be so until the light of Divine truth dawn on their benighted lands—until some heaven inspired Brother proclaims life and immortality by the gospel. Companions, Friends of humanity! shall these objects of present distress, and future danger, for ever remain so? I do believe that it is a solemn and imperative duty of Masons to attempt something for their relief. The duty is equally binding on the Mason, as the christian, to "do good unto all." And where shall we find objects more legitimate, than those I have described?

It is my firm conviction from the principles that form the basis of the Masonic institution, the spirit that ought to animate its members, and from the duties inseparably connected with it, that it has not only been the means of preserving and diffusing the light of science and truth, and disseminating the blessings of order, and subordination

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in society, but I believe that it is yet destined in a more extraordinary manner than it ever has done, widely to spread through the world, the light of Divine revelation, subjugate the nations of the earth to the dominion of the Prince of Peace, and establish from the rising to the setting of the sun the worship of the true God. It is my opinion that the spirit, the principles and labours of this honourable, and ancient institution, will contribute more than is generally allowed to introduce that happy day when the sun of righteousness shall arise upon every nation of our globe, with healing under his wings, and to usher in that long looked for state of things. *“when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatted together; and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrices den, and they shall not hurt, nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”*

If we really believe that there ever will be such a glorious, moral, and intellectual state of things as this figurative language is designed to represent, say what is better adapted to accomplish this end as means, than THE GREAT DESIGN, THE PEACEFUL GENIUS, and THE RELIGIOUS CHARACTER OF FREE MASONRY?

Let those principles which alas too often lie dormant in our breasts be called into vigorous exercise—those pledges we have given be redeemed. and the Masonic spirit that animated Solomon the King of Israel influence us, and the world would be convinced that we have the true and the great light, *“We should then shine as lights in the world, holding forth the word of life.”*

Allow me to suggest, that no small mischief has been sustained by this institution, by an incorrect idea going abroad in the world that there is something injurious to the

interests of christianity in it, and this impression has been deepened in no small degree by those indistinct ideas and views which many of our own members have ; but of this I am sure, that Free Masonry, as far as I have been made to understand it, does not oppose one iota of the christian *Doctrine, Faith and Practice*, and I am lead to believe that it embraces more of those doctrines, looks more to that faith, and adheres more to the practice of primitive christianity than many suppose. Deprive Free Masonry of this, and she is shorn of her glory ! ! If its principles are not adapted to mend the heart, and rectify the life, our labour and toil are worse than in vain. And if it is not of general utility to mankind, the sooner it is abolished the better. To what do those traditionary and historic ~~faith~~ refer, that have been preserved from the ravages of time by this society ? What is the meaning of those rites, mysteries and emblems belonging to our order, many of which commenced from time immemorial, and have been enriched from age to age ? To what do these refer, if they do not lead us to the gospel, and the realities of the eternal ~~world~~ ^{world} ? Admit this, how it adds to the dignity and importance of the institution. It places the Mason in the most interesting posture, and opens to his mind the most awful and sublime scenes. Yes my fellow pilgrims to a fairer and better world, in this point of view Free Masonry becomes a field that can never be sufficiently explored, and where is hid treasures innumerable, and invaluable. It becomes a fountain from which will run the healing streams of the waters of life.

Now if the genuine principles of the craft could be revived, and put into active, and universal operation, what mighty changes would be effected in the world ! How would it accelerate the march, and accomplish the end of all the humane, and christian exertions for the present, and eternal welfare of man ! ! ! and for which the present age is distinguished from all others. What an amazing impulse would be given to the labours of the christian church, if they were united with the energies of this fraternity—and why should there not be such an alliance ?

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Suppose for instance that a Missionary was both a christian and a Mason, a member of a christian church, and initiated into, and well instructed in the principles of our order, would he not go forth under superior advantages to the Heathen, the Jew, and the Mahometan? Notwithstanding the diversity of their religions, would not the Pagan, the worshiper of Juggernaut on the plains of Hindostan, hail him as a brother? Would not the Jew be disarmed of his prejudice and admit him to his secret worship of Jehovah the true God? Would not the Turk, the Tartar and the Arab welcome him into their mansions and their tents, cloathe him if naked, feed him if hungry, and preserve his life if in jeopardy? Among men of all nations, civilized or savage, he might be recognized as a Friend and Brother. And if so, why not send such a Brother? Would it not at once contribute to the honour of our fraternity, and have a powerful tendency to allay that strong prejudice which is in the minds of many good men against the craft?

Among other things therefore I would seriously recommend to this *Grand Royal Arch Chapter* to make a suitable appropriation of some of their funds for the diffusion of the great light of Masonry in the dark parts of the earth.

And as it was in the *East* where the light of Masonry first began to dawn, and the land of Judea where the most illustrious Masons first appeared, and propagated those principles which have been handed down to us, I think that the present situation of that country, and that city where once stood the splendid Temple of Solomon, have claims on our attention as Masons above all others. And as a christian Mission has been commenced to the holy land, and those Missionaries being members of our order, I think we might make some annual appropriation for the support of this Mission, or to enable the Missionaries to distribute in Palestine the inspired volume, the great light of Masonry. This might be done until a more efficient plan of cooperation with other Grand Royal Arch

Chapters was adopted, which plan will be detailed to you during your present communication. This I do think would be an object worthy of our character as Royal Arch Masons, and the Friends of Man. We would then have an answer to a thousand calumnies thrown against the order. We would have a ready reply to the gainsayer when he proposes the question, what good do you do? We could point to our devoted Brethren, who are travelling on those mountains, where were interred the mangled bones, and putrid flesh of him whose memory is cherished by every Mason. That these mountains now echoed not with the doleful acclamations of guilt and remorse, but with the gladsome tidings of peace and salvation, proclaimed by Masonic Missionaries. We could direct them to Mount Zion, the City of David, and to the Temple of Solomon, and though Zion is a desolation, the city a wilderness, and the Temple in ruins, yet we could shew them that our Brethren were labouring night and day, to build the waste places, and restore the glory of the Temple.

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